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The Inquirer

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A NEW WORLD

THE New Year at least holds this certainty. War on a major scale between great nations, with the intention of foreseeable ends, is for ever finished. It is finished because there is no survival in any rational sense from such a war. The great nations are now engaged in manufacturing and developing deterrents. It is doubtful if any nation possesses any planned strategy of conquest against the other—in terms of war. Each is busily seeking its own survival.

This situation is recognized generally as absurd. It is neither moral nor immoral. Since no one great nation can have designs in terms of war upon another great nation (for such designs cannot even be formulated) it can hardly be said that the weapons being constructed now are intentionally wicked. They are built in the hope that an evil can be avoided. Just as uncivilized peoples hung out charms or "holy" relics in front of their houses to prevent calamity, so in much the same manner the great civilized nations of today construct nuclear weapons. They may prevent calamity. That is the only reason given for their existence. It is the only justification known to the men who build them. The great scientific age finds itself plunged into the absurdities of the superstitions which preceded it.

Build nuclear weapons and hope for the best! Constantly improve them and still go on hoping for the best. Hang them out of the national window in the hope that they will put off calamity. This, on the whole, is the generally declared strategy of the nations.

The absurdity of it all (and the inherent helplessness of it) is more or less seen by the men who are made responsible. The men who have control of the push-buttons would, no doubt, like to be a thousand miles from where they are; and the men who try to control policy are aware of the infantile situation in which they have to live.

An Air of Reason

But it is seemingly just as hard for men to cut their way out of ideologies which control action as it was for men to cut their way through superstitions. After all, ideologies have an air of reason and good about them. They appeal to men who ask for reason. Modern man, to save himself from the consequences of the absurd, has to conquer the reasons which create the absurd. Marxism may be wrong. So may Western capitalism. So may all the national ideologies that seem so necessary for self-preservation at present. It may be that any reason which condemns a civilized world to destruction is inherently wrong. Such queries are now being asked, and there is plenty of evidence, if only vague and intangible, to show that they are having effect. And the hope of the future may lie in this.

The Thaw

There is an almost imperceptible, unpublicized thawing of feeling between the East and the West. That Mr. Mikoyan should go to the U.S.A., and that the U.S.A. should be ready to receive him, is at least one effort, and an important one, to show that ideologies are not enough, and that hanging out the relics of nuclear weapons is not a sufficient protection against calamity. Above all, that a Russian writer should write in a language above all ideologies, as Pasternak has done, and is read by millions of readers outside his own country, and that he should remain free and alive in his own, is as remarkable a demonstration of spiritual force in current affairs as any to be found breaking through the ideological barriers.

For Pasternak in his work creates an affection for his country. He writes in universal terms. He translates Russian man into the pathos of man everywhere. He rises above the superstitious relics to the vision of universal humanity, and reveals the relics, in his vision, as barbaric and superstitious.

The insight of the novelist and poet declares that the greater spirit of man moves. The coming year may show that men after all are not cowed by what might be called the superstition of reason. There is something bigger, intangible yet powerful. A human being everywhere has much the same spiritual problems. There is a universal in man, seen in the lonely reflective man. A solitary human soul is more powerful than all the social forces, everywhere, invented to enslave him.

This can only be a faith. There is no guarantee about it. But it is a faith that can now be seen to be operative. And it offers one of the major spiritual hopes for the New Year.

This is a vision that under official protest has come from Russia. It may be the greatest contribution to healing that has come from that country.

The Child

But, tucked away in a small paragraph in the after-Christmas newspapers, was a warning that the Pasternaks of the world may even now be listening to. It is touch and go whether food production in the world will be able to keep up with the rising population within the next few years. Those who live within the fat of the welfare states, and the promised and ever-growing fat of the Communist states, can hardly know what this means. It is possible that all around the scientific splendours of the great civilized states a sea of hunger and misery may be created. The sputniks and satellites might circle the globe but still upon it there may be areas of famine and unrelieved squalor. It is not a matter of charity, or the haves giving to the have-nots. It is a matter of decision about what the human race is for. Men have to decide about the whole meaning of the infant born to the young and illiterate peasant woman, all the world over, hardly more than a child herself.

To penetrate to the mystery of that, and have control over it, means something deeper than looking at a Christmas card. It is quite, quite certain, that this something is even now demanded.

NEW YEAR FULFILMENT

By Charles Easton

A NEW YEAR inspires us to new hope as a new exercise book excites a child to fresh endeavour. We are always eager to "ring out the old, ring in the new", for to do so is a symbol of the perpetual renewal at the heart of life. The shrivelled leaf that drops from the tree reveals the new bud already formed upon the branch. As the old year falls away from us, we too find hope for the future already alive in our soul. He is dull of heart who argues that the first day of January is just such another as the thirty-first of December. We find it immeasurably different. It is a day with the weight and the weariness of the past year lifted from our shoulders. We have a fresh start. The future lies before us, and there is no knowing what it may bring. There is no limit to what we may do with it. We resolve to follow its newness into a new view of life. We will look deeply into the heart of all it has to show us and grow into richer religious experience. We will rejoice in the frosted outline of the privet leaves, and be glad in the humanity of those who sit opposite us in the train.

Only it doesn't last, this Sunday sermon hope of the New Year. Comes the third of January and the walk to work is as drab and cold as it ever was, and our fellow passengers as lacklustre as we feel ourselves to be. We might have known how it would be. Sums were just as hard, even though we wrote in a new book, and the inevitable blot set its seal of imperfection upon the very first page. We smile inwardly when we hear children making their good resolutions, and make bets with ourselves how long this new intention to be up in time to make the morning tea will last. For we have a similar mistrust of our own ability to maintain our new-year vision. When all is said and done, how can we? We cannot throw away our past as a child throws away an old copybook. We are in mid-career, and opportunity has hardened into the accustomed round. Achievement has become routine. Of course, if we could start again, we might keep our New Year's hope right through to December. If the jaded teacher could take up research, the bored housewife resume her career; if the parson, discouraged by the personality deficiencies of his congregation that have hardened, could turn to teaching boys and girls in their formative years, then indeed might the future fulfil its promise. But there are few new opportunities for the middle-aged, only the path so well worn that it is obviously deepening into a rut.

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When we find our New Year intentions make no lasting difference to our life, then it is time to look at ourselves. We who contemplate the future from the vantage point of the new year are still the same selves who watched the old year die. We let the bells ring out our old disappointments, but we didn't cast off our old selves with them. If we make a new start with our old selves, the result is bound to be no different from what it was before. The *only* real hope for the New Year is to enter upon it resolved, patiently and slowly, to change the focus of our care and attention from the world and ourself to God.

The cultivation of religious attitudes, as everyone finds, takes time, and people say there isn't time in a busy life to do what they would like to do. No time? Here at the New Year there is a whole year of time! But nowadays there are so many claims upon one's time, one gets so involved! Involved with what? Involved with the intricacies of some research vital to human life, or with ministering sixteen hours a day to the necessities of the sick or the hungry? If this were so, we should not be found regretting that the hopes of old year's night elude us. The days of the dedicated have their own steady radiance. If our days are dull, it is because we are tangled up with too many concerns of passing importance that have but a flickering glow. We haven't time because we must meet acquaintances, attend a meeting, see a television programme, or go to the cinema. Even the religious are often so cumbered about with too much serving upon committees that they have no time for God. When we make our religious intentions for the coming year, we must also free the time to carry them out. We shall do more for life if we undertake less.

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To arrange time in which we may slowly and patiently reshape our habits and deepen our thoughts to spiritual things is the thing most worth doing with a new year. It is no use earning a good living unless we discover the best in life. There is no wisdom in crowding our days with physical activities when time is swiftly bearing us towards the day when we must retire from the active business of life. By the time we have come to middle life, it is urgent that we learn "to number our days and apply our hearts unto wisdom". If we are to get the best out of the second half of our life, we must prepare to lessen our preoccupation with what the body can do and increase our hold upon our potentialities of mind and spirit. If we are to advance with our years, we must advance in spirit. Amiel, in his Journal, encourages us: "The maturity of the soul is worth more than the first brilliance of its faculties . . . and the eternal in us can but profit from all the ravages made by time."

Furthermore, nothing but spiritual power can redeem our troubled civilization. Religious men and women add mental stability and spiritual weight to the collective consciousness of a people. Nothing is needed more in this bewildered world that struggles so desperately to control the physical energy it so heedlessly unleashed. In the midst of people fearful of what the future may bring, spiritual men and women are rooted and grounded in that which cannot be destroyed. Above the haze of self-seeking, they are the lights of the world. Asking no recognition or profit for themselves, they point the way to that national generosity by which alone the nations can be saved from the suspicion bred of their own self-seeking. In short, the world is waiting for the kind of people that at the New Year we know we ought to be.

1958 AND 1959

By The Rt. Hon. J. Chuter Ede, C.H., M.P.

(A Message from the President of the General Assembly)

THE year 1958 has been one in which declarations of our denominational purpose found expression. In August, the Chicago Congress of the I.A.R.F. discussed the ability of the major religions to meet the world's present needs. From twenty nations members sought constructive methods to provide assurances on which united efforts to liberate men from fear and equip them for the positive service of God and Man could be based. In October the completion and formal opening of the resuscitated Essex Hall premises presented British Unitarianism with an adequate bridgehead from which to organize and conduct an assault on the current indifference to spiritual values. Those who participated in both these events had significant reminders of the vitality in the world and within our own borders of the liberal outlook on the problems of time and eternity. Even to have shared in only one of these invigorating and correlated experiences was to have received a stimulus to achieve the aims of the causes to which we declare our devotion.

In 1959 and from then on the spiritual value of our discussions and celebrations will be proved by the extent to which they lead us to definite action. Whether we have

been vaguely aspiring or energetically conspiring or merely uncomfortably perspiring some decisions have been reached. We have rehoused and refurbished the machinery for bringing such decisions into effect. In the time-honoured satire on all such corporate processes we have reached the moment when we have to settle how to bell the cat. In the blunt words put at the disposal of Hosea Biglow's pen:

"Wut's wanted now's the silent rhyme
'Twixt upright Will and downright Action."

In 1958 we have been hearers of the word. We have argued about the word. For us the fulfilment of this exercise is neither a thesis to be published nor a doctrine to be swallowed but is essentially a life to be lived.

A MINISTER OF RELIGION

FAREWELL TO ALFRED HALL

By A. R. Downing

(The following is, in part, the address delivered at the funeral service at Dunham Road Church, Altrincham, on Tuesday, December 23, 1958, by the Rev. A. R. Downing.)

ALFRED HALL's long and active life has now drawn to a close. He welcomed life and was grateful for every moment of it. And he welcomed death, too, and was eager indeed for the mysteries which lie beyond it. The weaker he became, the more nursing he required, the more his questing mind moved in anticipation towards the great Unknown. He was a remarkable man to nurse in his last illness. He was always conscious of the care which was lavished upon him by his daughter and son-in-law, and often fretted that the mind could not have greater control over the body when it has done its work. He wanted his physical energies to be the agent of his spirit, as they always had been.

All of us know that we are paying our last human farewell to a man who was an outstanding personality in our free religious community of Unitarian churches. He was, of course, more than just that. Our group of churches is a small one, and because he was such an outstanding figure his influence extended far more widely than among Unitarians only. In that respect he was a Unitarian *par excellence*. In at least three large towns of our land, Alfred Hall was never a mere person among a lot of others. He was a leading citizen as well as a free religious minister; he was a civic spokesman as well as a preacher. Always, wherever he served, he was a leader and an influence in the moral and social matters which go to make up the abiding concerns of a civic community.

No, indeed, Alfred Hall was never a mere minister of religion, conveniently to be classified as just a member of an ancient calling. He was never a mere anything. He was always something more than he happened to be doing at the time. He was not a national figure, it is true. We cannot claim that. But he was a force. He was a personality—in all the variety and indescribable range of that great word. There are many of us, ministers in particular, who labour, who even perhaps potter, among the foothills of this human scene. There are only a few in any generation or any calling who rise above the average range of human diversity. Alfred Hall was one of them. And with those noble features of his, he looked as though he was.

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It is true, no doubt, that the mysterious Providence which dispenses the higher qualities among the mass of men was specially generous to the mind and character of Alfred Hall. He was born, certainly not into the purple, but into a family richly and solidly endowed with character, and soon there were many high things struggling for expression within him. I am sure that if we had met him seventy years ago in that ironmonger's shop in Boston, we should have said: "Ah, there goes a young man with a difference". He was not the sort of person whom either people or circumstances could keep down. Always, at all stages of his life, he was reaching out for better and higher things to do. It was indeed the same for him in death as it was in life. Already when he felt his robust energies ebbing away, he was reaching out to the next chapter, impatient that the next adventure might begin. Never was a mind more strangely well prepared for the perplexities and grandeurs of death. Death was an adventure, just as every breath of life had been an adventure before death came.

Alfred Hall, you remember, had noble features. Again, from its eternal store of gifts, Providence had been good to him. We Unitarians were always proud of his demeanour, his manner, his countenance. And why not indeed? For it is a happy advantage if a man is not only noble but looks as noble as he is. There are many of us who find our spirits trying hard to struggle out of less propitious and less attractive coils of mortality. It was as if Providence had given Alfred Hall a special task to perform in our midst and a special place to fill in his day and age, and had granted him an extra quota of inward and outward qualities.

He became a minister when our Unitarian faith had a more urgent and triumphant note about it than is perhaps the case now, at a time when the religious ministry attracted penetrating brains and more spectacular qualities. What a distinguished lot they were, those great ones under whom he imbibed his scholarship and sharpened his religious wits! Much of their greatness and distinction was transmitted to him. When, octogenarian that he was, you listened in to the workings of his rich memory, when you heard revived by that clear mind the recollection of some past controversy or some distinctive achievement, when you heard that brain of his working out the profundities of some present problem, you knew, you could not help but know, that flowing through Alfred Hall were not just his own spiritual currents but the spiritual currents of men like Martineau, like James Drummond and Estlin Carpenter, Albert Schweitzer and Jesus himself. He was a power-house was Alfred Hall. Currents flowed into him from a hundred directions and flowed out of him from almost as many more. There was power in his piety and there was energy in his faith—of the kind the world will always need, but of the kind which perhaps only a few can claim or prove to possess.

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He had blind spots, of course, the odd foible and frailty worked here and there into his make-up. But these were curiously few and best known to those who actually lived with him. Certainly in the public performance of his calling, the average range of his utterance and activity was astonishingly high. In my own case, I never remember him falling from a very high level. Indeed to follow his example or copy his exertions would be an intimidating task for us today who are cast in a different mould. The times breed the men they need. But the times occasionally breed men whom every age needs, men with qualities and gifts which any epoch whatever could make use of. Alfred Hall was one of these.

Our little movement was tremendously lucky to be able to count him among its witnesses and its workers. He did not merely nurture and preserve those precious liberal threads in the variegated garment of Christianity. He enriched them. He deepened and strengthened and widened them, not only in the cities where he served but in the wider world and national movements in which he had an interest. In the mighty concern that all true religion has for intellectual freedom and spiritual truth, Alfred Hall was a spokesman for the most genuine liberalism. He was an agent of that liberating power which has been at work in the minds of men since men ever had minds. He was an agent of that power all his life. He broadened the horizons and deepened the prayers of those who heard and followed him. He consoled; he befriended; he advised; he provoked; he taught; he administered; he directed; he wrote; he managed innumerable affairs; he was a man; he was a minister of God; he was a religious liberal in every sense and senses of the term.

We salute him in gratitude and homage. We remember his life, the fruitfulness of its length and the nobility of its end—and we say, "Blessed be the name of God, for it is he who gave what he now takes away".

(A formal notice will appear next week.)

Correspondence

Letters should be addressed to the Editor, "The Inquirer", 14 Gordon Square, London, W.C. 1. They should not in general exceed three to four hundred words in length.

Spiritualism and Faith Healing

SIR,—The Rev. Herbert Crabtree's defence of Spiritualism as an objective verification of liberal religion is likely to lead to only temporary relief from the pressures of psychological and sociological research. Scientific theory is quite capable of incorporating the most unlikely objective phenomena without assuming any type of Theism. A science which can now include the continuous creation of matter from nothing is quite equal to the task of dealing with "materializations" (if their occurrence is ever proved); "pre-cognition", as evidenced, for example, by the successful guessing of unseen cards, may merely indicate the necessity for adaptations of the theory of random numbers, or at most a new theory of space-time; and so on. If we base our religious convictions on such grounds, we shall find ourselves fighting in the future a battle against science similar to that which was lost in the nineteenth century. Even the orthodox churches, having learnt their lesson, are not making that mistake.

The situation is not dissimilar in regard to faith-healing, which has recently been supported in these columns. Without denying the possibility of faith-healing, any more than the possibility of the phenomena of spiritualism, it would be a great mistake to put too much emphasis upon it. As a doctor, I have seen far too many sudden and apparently inexplicable improvements in ill patients to be impressed by occasional coincidences; the influence of the mind on the body is well known to psycho-somatic medicine; and a patient's conviction that he has been greatly improved by faith-healing may be accompanied by no objective evidence of improvement whatsoever.

Surely our spiritual faith should rest on our spiritual experiences, and a belief that can be objectively verified is not a faith at all. Let us not continually be asking for a sign.—Yours,

Sale, Cheshire. *A. Stanworth.*

SIR,—During the last four to five years, I have been moving from a conservative evangelical position to a much more liberal one, but at no point did I feel it necessary to reject the objective although relative authority of the Church and the Bible. I have rejected the absolute authority of both. My liberalism has not been shaken by recent psychological and sociological research because I have never believed that man was anything near perfect, or that reason, conscience, intuition were infallible. What I do believe is that man has great potentialities for good, and that reason, conscience, and intuition, working together, correcting and complementing each other, are reliable pointers to ultimate truth. We need all the help we can get from the Church (using that word in its widest sense) and from the Bible, and convictions are produced by allowing the mind to work freely upon the material offered by both sources.

Liberalism is not just another name for "romantic hopefulness". The convictions liberals possess are based on patient and free inquiry and by reverent thought upon that inquiry. Progress is not inevitable, but there is much to encourage a reasonable hope for the future.—Yours,

Huddersfield. *Lionel Reed.*

Independence and Stipends

SIR,—While every Unitarian will sympathize with Mr. Wardle and Miss Jones in their desire to preserve Unitarian individualism, it should surely be realized that individualism must only be an ideal to be approached as nearly as possible in this imperfect world. It can never be realized completely. An army fighting for freedom would be annihilated if every soldier could do as he liked, and there would be no freedom to travel at all if the freedom of road-users was not strictly limited. If there are any Unitarian congregations completely independent of outside assistance, they must be dependent either on the generous few or the less generous many who belong to them, who may restrict their freedom very considerably and much more effectively than the controllers of grants from afar.

There is no reason why a huge Sustentation Fund, administered from London, should restrict the freedom of the good people of Kendal or Sidmouth in the slightest degree, or drive them into laziness, or control either ministers or congregations. It depends on whether the fund is organized on Unitarian principles or not.

In Ireland, a Sustentation Fund pays to every minister without exception exactly the same sum of money annually. The very purpose of it was and is to make ministers independent of their congregations, and congregations independent of the changes of time and circumstances, and even to save them from being subject to the whims of the wealthy few or the favours of the multitude. Never have the controllers of this fund interfered with the independence of any congregation, nor could they do so under the terms of their Trust. In so far as the fund does not provide enough to maintain the minister completely, neither he nor the congregation is driven into laziness. Irish congregations pay their ministers well and keep their meeting-houses in splendid order, and in recent years have raised hundreds and even thousands of pounds to do so, and that moreover in many places where there would now be no congregation at all but for the Sustentation Fund. Its only defect is that it is not large enough.

Organization, feared by so many Unitarians because it might interfere with "independence", can be the guarantee of independence. Possibly if Mr. Wardle had, say, £500 a year coming to him from Essex Hall so long as he remained in charge of a congregation, he would find himself quite as independent as he is today. It is not impossible that some congregations might be alarmed lest their ministers should be too independent. I have never observed that the independence of Her Majesty's judges has been deemed to be imperilled because their salaries are paid from some central fund. Things have been so devised that it will not be, and the same can be done elsewhere.

It would be tragic if a movement which might mean the salvation of our denomination should come to nothing or to less than it might because of a groundless fear. If a central fund is to be established, let its purpose be to guarantee the freedom and independence of our ministers and congregations, and its rules devised to that end. If it is clearly explained that it will be so, then no appeal made to Unitarians should receive a greater response, and many a free and independent congregation will remain in existence to proclaim its ideals where otherwise only an empty building would stand to advertise their failure.—Yours,

Belfast. *A. L. Agnew.*

Virgin Birth

SIR,—In his interesting article on the Virgin Birth, I fear that the Rev. Arthur J. Long does less than justice to the Hebrew text of the "Immanuel" passage, Isaiah vii. 14. The word there, rendered in the E.V. "virgin", is 'almah. Mr. Long states quite categorically that this word does not mean "virgin". The word can, however, mean any young woman, married or single, and, in the latter instance, it can imply a state of virginity. The Oxford *Hebrew Lexicon* (B.D.B.) defines 'almah as a young woman, maid or newly married. The much newer publications, *Lexicon in Veteris Testamenti Libros*, by Koehler and Baumgartner, defines the Hebrew word as a marriageable girl or a young woman (until the birth of her first child). Thus in both the definitions there is implied the idea of possible virginity. In view of the meaning of the word in the "Immanuel" passage, it is not surprising that the Septuagint translators rendered it "virgin"; though Aquila's Greek version translates "young woman".

The "Immanuel" passage in Isaiah vii. is not a prediction of the birth of Jesus Christ, but concerned with a short time-scheme, before the end of which the contemporary political danger will have passed away from Judah. Hence, it is fairly certain that the prophet did not attempt to establish a doctrine of a virgin birth. Nevertheless, I think one ought to admit that the word 'almah in Isaiah vii. 14, while not necessarily implying virginity, is at least patient of such a meaning.—Yours,

Liverpool. *Philip S. Tindall.*

SIR,—There are three things which always strike me in regard to the dogmas of the Virgin Birth and the Perpetual Virginity of Mary. (1) The absence of any mention from pulpits and platforms, radio and television, of what must have been one of the

most formative elements in the development of the character and ideals of Jesus, namely: the influence and guidance of his father—in my view, his real and actual father, Joseph; (2) the claim that is made that because Mary abstained from sexual intercourse with her husband that therefore she was necessarily a better and a purer woman. This always seems to me not only absurd, but also a gratuitous insult to normal womanhood—"in the image and likeness of God". (3) If Jesus was born into the world without Mary's virginity—in the technical, medical sense—having been interfered with in any way, then he must have been *a human freak*! But surely anyone who studies his life and character and teaching cannot help but realize that he was a normal human being like to ourselves, whose ideals it is a joy to strive to follow.—Yours,

Worthing. *Malcolm Rutt.*

The Christmas Number

SIR,—Thank you for the excellent Christmas Number of *The Inquirer*. We must overlook the parsimonious Pulpit Vacancy advertisement by the Swansea Church—one which is reputed to be well endowed.—Yours,

Cambridge. *Vaughan Lewis.*

Evan Glyn-Evans

The Rev. Evan Glyn-Evans died at his home, Tyldesley, Manchester, on December 19 following a long illness. He was 74. Prayers were offered at his home followed by a service at Chowbent Chapel on Tuesday, December 23, at 11 a.m., the committal taking place at Overdale Crematorium, Bolton. The service at Chowbent Chapel was conducted by the Rev. Kenneth Twiss, prayers being offered by the Rev. John Mather. In the course of the address, which was delivered by the Rev. Benjamin Gill, in the presence of a representative gathering of friends, high tribute was paid to the services of a beloved minister and friend. Referring to the faithful and loyal services of the Rev. Evan Glyn-Evans, Mr. Gill spoke of the qualities that endeared Mr. Evans to his brother ministers and lay friends alike. Fearless in the expression of his personal convictions, patient in suffering, kindly in his dealings, the Rev. Evan Glyn-Evans preserved a sense of humour and a keen wit. Sincere sympathy is expressed with Mrs. Evans in her sorrow. B.G.

NEW YEAR REVOLUTION

By Rosemary and Jeremy Goring

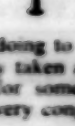
ON January 1, 1959, the committee of the Ancient English Presbyterian (Free Christian) Meeting House, Prior's Scrambling, resolved:

1. That for other than purely legal purposes, the church shall be known as the Unitarian Church, Prior's Scrambling.
2. That the name of the Rev. Theophilus Mudge (d. 1917) be replaced on the notice-board by that of the present minister.
3. That when the church is redecorated in the spring, the predominant colour shall be something other than dark brown.
4. That services be held weekly instead of fortnightly.
5. That the loss of the income hitherto obtained from letting the chapel on alternate Sundays to the Jehovah's Witnesses be made good by the adoption of the Simplex Envelope Scheme.
6. That an assistant secretary be appointed to handle press and public relations.
7. That the picture of the chapel kindly drawn for us in 1901 by dear Mrs. Dorkington's daughter shall no longer appear on the front cover of the calendar.
8. That the following service books be no longer used:
   (a) The *Hymnal* that was New in 1892 (to be replaced by *Hymns of Worship WITH Supplement*).
   (b) Mudge's *Prayers of Progress, Liberty and Fraternity*, 1907 ed. (not to be replaced—open service preferred).
9. That the choir (both of them) be asked to note the following points:
   (a) In order to double the congregation's repertoire, six new hymn-tunes be introduced during the year;
   (b) "Silent Night" must never be sung at Morning Service;
   (c) The hymn "Nearer, my God, to Thee" shall no longer be sung to the tune of "Onward Christian Soldiers".
10. That those taking the collection be requested to leave their ammunition boots in the church porch.
11. That all members of the congregation be advised of the existence of a brand of cough sweets which are not embedded in several layers of resonant wrapping-paper.
12. That the Minister's stipend be raised to the amount recently laid down as the basic wage for an agricultural labourer.

30,000 UNITARIANS BY 1962

PROGRESS REPORT

By The General Assembly Publicity Department



WHAT is your church doing to achieve this target? Many churches have already taken action. Others are making plans. This isn't a task for some churches. It's an effort calling for activity from every congregation on the Assembly roll.

Encouraging news about the first steps in the campaign were lately reported to the Unitarian Publicity Department by the Rev. Graham Short. Two thousand copies of *Forward Together*, the small handbook making practical suggestions for *organizing* campaigns, have been sold. There are copies still available for churches which have not made a purchase. If your church committee has not considered *Forward Together*, it is time that it did. Raise the matter at the next committee meeting. In this way you can do your first job of service for the campaign.

At Altrincham and Sale, interest occasioned by the local campaign has been such that an immediate follow-up is in preparation. Ilford has a three months' programme which carries the arresting title "Searching for God on the High Road".

Bath and Bristol, Bolton and Stockport, Guildford and Kilburn, Dudley and Northampton—these are among other places where things are on the move. It's important to remember that the Unitarian Publicity Department is ready to help with speakers, to advise on campaign details, preachers, and lecturers for the campaign programme and with publicity aids. But financial help towards campaign costs can be considered only when there is full co-operation between local church and department from the initial steps. Churches launching campaigns independently and then seeking grants cannot count on the financial help of the department. This is possible only when the local campaign fits in with the nation-wide effort to secure "*30,000 Unitarians by 1962*", and is worked out in co-operation with department officers.

At the recent meeting of the Unitarian Publicity Department, a number of practical steps were taken to help the churches. Specimen handbills setting out campaign subjects are being printed. There will be space for insertion of local material.

These will be available at moderate charges very shortly. Leaflets giving details of London churches are being prepared for inquirers who visit the new bookroom at Essex Hall. The symbol used by the department on all its material should be used by all churches participating in the campaign. Stereos are available for a small charge from the department.

Classified advertisements in national newspapers which the Unitarian Publicity Department are inserting continue to bring inquiries. Since April, over 400 have been dealt with.

Correspondence is maintained with many of these inquirers. In some cases they have purchased Lindsey Press literature. In others, the inquirers have linked up with the church with which they have been put into touch, or with the National Unitarian Fellowship. Introduction cards are being prepared for inquirers so that when they visit a church they can show the same to the minister or secretary.

When these are presented, the department hopes that it will be informed. In this way it will be possible to judge the results of the campaign advertising.

Coping with the daily post from inquirers, as well as with correspondence from the churches, means that already, in the first months of its work, the Unitarian Publicity Department is very much alive, and there is heavy demand on the time and service of those who staff it. But no one minds this if the campaign is getting on the way and effort being made everywhere to reach the target for 1962.

So the final words of this progress report are: *30,000 Unitarians by 1962*. What is your church and what are you doing about it?

THE INQUIRER

YOUTH SUPPLEMENT

BY THE UNITARIAN YOUNG PEOPLE'S LEAGUE

GOD AND JESUS

By William McMillan

I WAS born a Unitarian and reared in the conviction that the belief in the Fatherhood of God and the Leadership of Jesus were the principal poles of Unitarian thought. It can and has been argued that I have stood still in my Unitarianism; that I have accepted what I was taught and not examined it critically; that I am of the nineteenth century and not of the twentieth. Nevertheless, I am happy to be ranked among the "fuddy-duddies". They at least knew what they believed, why they believed it, and how their religion was related to the task of living victoriously. When I hear some of my fellow Unitarians talking about truth, supposedly everywhere, but in reality nowhere; about vague concepts and cold principles; about Love and Universal Brotherhood, and, strange as it may seem, always doing so in tones of belligerence, scorn, and intolerant finality, against those who dare to differ—I ask myself a few questions: Have we to admit that our Unitarianism has no message for human souls except that we must be kind, polite, and keep out of jail? Has it no living conviction? Must it be forever searching and never finding? If so, then it is not for me. Certainly such was not the faith of our forefathers.

Theirs was a faith in God and in the sacredness of man: a faith inspired by Jesus, incorporating his personal Gospel, which appealed to the soul within, knowing that unless that was right, vain were their efforts of philanthropy, their dreams of brotherhood. But it did not remain there: it went out from the soul into the political and social life of their times. Has such a faith any meaning for present-day Unitarians? The answer is no, if by Unitarianism we mean something which must necessarily remain vague, negative, and apologetic. The answer is yes, if by Unitarianism we mean an intelligent religious movement which can meet the needs of men and women, not in the sense of an idealistic world brotherhood first and foremost, but in the practical struggles of everyday living. For such a faith, God is a necessity and Jesus is essential.

★

This is my conception of Unitarianism. It springs from the teaching of Jesus. It is theistic and humanistic. The words of Jesus remind me of the First and Second Commandments. But Jesus has done more for me than that: He, and he alone, above all the great religious teachers, has revealed to my understanding an aspect of the power behind the universe which has brought elevated significance to my whole life, namely: God's love for me, just as I am. This revelation comes to me through the life, teaching, and death of Jesus.

Religious experience necessitates expression, and the moment one attempts to communicate one's feelings, one is immediately drawn in to some form of theological speculation. This is particularly true of the religious experience which comes through Jesus Christ. As a minister of religion, I shall consider it my duty to attempt to "acquaint men at first hand with God". No one, however, can possibly believe in all of God; we have rather to believe in as much of God as we possibly can. To me, the term "God", if it is to mean anything, must represent the highest I know or can conceive, and I cannot conceive anything higher than personality. It is for this reason that I see in Jesus something more than the human being who sat exhausted by the well, who wept and prayed, and who died so soon upon a cross. I see in him the image of my God. In the words of a Unitarian divine: "God is the light that lighteth every man that cometh into the world, but in all history that light has never shone with greater brilliance than it did in Jesus of Nazareth". Another Unitarian teacher has said that Jesus is perhaps the "simplest, the most adequate statement of God which Christianity knows. . . . If we cannot say, 'Jesus is God,' then there is no fact in the world of which we can say with greater confidence, 'This is God,' in so far as the God contemplated is the God whom religion requires as the captain of our human salvation." I do admit that beyond Jesus there is yet more of God, yet it is but more of what I have seen and admired in Jesus Christ. God, the theological abstraction of the metaphysical intellect, can be seen and known only in personality; yet God is higher than personality. That something higher cannot be defined, so I can rest content that Jesus Christ, my highest symbol, means not too much, but too little. Unitarians have tended to make Jesus as human as the man in the street, whereas he was and still is humanity raised to the ideal of its excellence.

"When my vision of Jesus is clear, my vision of God is clear, when my vision of Jesus is dim, my vision of God is dim."

★

I have great respect for the intellect, but I do not believe that the average man or woman can find spiritual satisfaction at the end of an argument, any more than I can believe that they will find spiritual satisfaction by a wise massage of the mind learned from some new piece of psychological or sociological technique. One of our great illusions as a religious body is that, too often, we believe men and women can be converted, turned to God, through their brains; we feel compelled to translate everything into a report, a book, or an argument. I still maintain that the Gospel of Christ alone can convert and have meaning for the lives of men and women in the western world, if only they could grasp it and believe it. Alas! the words of H. G. Wells are still true: "The Galilean has been too great for our small hearts".

News Review

Dundee

A very impressive Carol Service was held on Sunday, December 21, in which the Sunday School scholars took a prominent part. A special item of the Service was the Candle-lighting Ceremony. This was greatly appreciated, not only by those scholars actively engaged, but also by the large congregation, which experienced a deep satisfaction with the whole-hearted efforts of the young people.

Wednesbury, Lanes.

A Christmas Service of Worship was held at Wednesbury Unitarian Chapel on the afternoon of Sunday, December 21. Christmas Scripture Lessons were read by Kathleen Lyon and Jean Hallwood, two members of the Sunday School, and special music was rendered by the choir, Miss Elaine Eccles being the soloist. Organists for the occasion were Mr. Keith Bateson and Miss Judith Mapoh.

THE CALENDAR OF THE CHURCHES

SUNDAY, JANUARY 4, 1959

Abingdon, Unitarian Church, Stone Street, 11 and 6, Rev. W. B. Taylor
Addlestone, New Street, Meeting House, 11, Rev. J. Conrad Davies
Altrincham Baptist Road Chapel, 11 and 6.30, Rev. A. W. Vallance
Ashford, Unitarian Church, Kennetts Road, 11.15 and 3, Rev. B. Gill
Ashley, Unitarian Chapel, Rhodestarr Road, 6.30, Supply
Bath, Trim Street Chapel, Unitarian, 11, Rev. E. Sylvester
Belfast, All Souls, Elmwood Avenue, 11.30 and 7, Dr. A. L. Agnew
Belfast, First Church, Rosemary Street, 11.30 and 7, Dr. H. J. McLachlan
Bexley Heath (nr. Birmingham), Unitarian Church, 11, Rev. W. Worthington
Bridgwater Free Church, High Street, 11, Rev. R. L. Greenland
Bridgwater, Unitarian Church, Taunton-ough Road, 6.30 (January 11), Rev. Maurice Jeffries
Bridgwater, Church of Martock, Broad Street, 11 and 6.30, Rev. Gordon Stuart
Bridgwater, Worsley Road Church, and Hurst Street Mission, Small Heath, 6.30, Supply
Blackburn, North Shore, Dickens Road, 10.45 and 6.30, Mr. E. A. West
Blackburn, South Shore, Lytham Road, 11 and 6.30, Mr. Frank Lowe
Bolton, Bank Street, 2.30, Sunday School, 10.30 and 6.30, Rev. E. Shipwell Pratt
Bolton, Unity Church, Dixon Road, 10.30 and 6.30, Rev. Arthur J. Long
Bolton, Wallsuches, 3.15, and Hallwood Road, 6.30, Rev. Kenneth Wright
Bowdon (Lane.), Unitarian Chapel, Spade Lane, 6.30, Rev. Henry Hall
Bournemouth, Unitarian Church, West Hill Road, 11, Rev. Lawrence Redfern
Bradford, Broadway Avenue, 3.15, Church and School Service
Bradford, Town Hall Square, 10.45 and 6.30, Rev. Frank A. Billett
Bridgwater, Christ Church, Dampier Street, 3, Sunday School, 6.30, Rev. Wm. Millar
Bridport, Unitarian Chapel, 11 and 6.30, Rev. G. Rowland Jones
Brighton, Christ Church, Unitarian, New Road, 11 and 6.30, Rev. John Rowland
Brighton, Lewis's Mead Meeting, 6.30, Rev. A. H. Shuter
Bristol, Oakfield Road, 11, Rev. A. H. Shuter;
Bromley, Unitarian Church, Tredegar Street, 3, Rev. L. Hallsworth
Bury, Bank Street, 11 and 6.30, Rev. F. M. Byrne
Cambridge, Memorial Church, Emmanuel Road, 11 and 6, Rev. H. Stewart Catton
Cardiff, The West Grove Unitarian Church, 11 and 6.30, Rev. Rhys Jones
Chatham, The Church of the Great Commission, Hammond Hill, 3, Mr. John Pickston
Cheltenham, Bayshill Unitarian Church, Royal Well, 10.30, Sunday School, 11 and 6.30, Rev. John M. Quinn
Chester, Matthew Henry's Chapel, Trinity Street, 11, Miss Mitchison, 6.30, Dr. S. J. Kennett
Chesterfield, Elder Yard Church, 10.45 and 6.30, Rev. Ernest Jones
Cockermouth, Castle, Ashbeton, 10.45 and 6.30, Rev. Kenneth Twiss
Coventry, Great Meeting House, Hertford Road, 11 and 6.30, Rev. F. H. Mumby
Crewe, Free Christian Church, Beech Street, 6.30, Supply
Cwmbran, Unitarian Church, Hermitage Street, 11 and 6.30, Mrs. M. B. Dickie
Darwen, Free Christian Church, Walmsley Road, 11, Children's Service, 6.30, Rev. J. P. Cope
Denton, Wilton Street Chapel, 11, Children's Chapel, 6.30, Mr. Peter Jones
Diss, Peter Gate Unitarian Chapel, 6.30, Supply
Doncaster, Old Meeting House, 10.45, Supply
Doncaster, Free Christian Church, Hall Gate, 11, Rev. E. A. Davies, 6.30, Mr. C. H. Smith
Dorking, Adrian Street, Unitarian Church, 11, Sunday School, 6.30, Rev. Philip C. Wareham
Dudley, Stephen's Green, West, 11.30 and 7.30, Rev. E. Savell Hicks
Dudley, Old Meeting House, Wolverhampton Street, 11 and 6.30, Rev. Norman Knowles
Dunstable, Old Chapel, Chapel Hill, 10.45 and 6.30, Rev. S. P. Wadsworth
Dewsbury, Unitarian Church, 71 Councillor Road, 11, Rev. G. D. Perry
Dumfries, St. Mark's Church, Castle Terrace, 11 and 6.30, Rev. Bryce Paterson
Dundee, George's Chapel, South Street, 6.30, Rev. Dr. F. D. Mellor-Lamont
Eal Green, High Chapel, 11 and 6.30, Rev. J. Hoppy Smith
Gateshead, St. Thomas' Street, Unitarian Church, 11, Supply
Gorton, Pleasington Street, 2, Sunday School, 10.45 and 6.30, Rev. W. H. Carnell
Gravesend, Barrack Street, 3, Rev. J. M. Quinn
Greenock, Ward Street Church, 11.15, Rev. R. Norris Cave
Hale Cheshire, Hale Barns, 10.45 and 6.30, Rev. G. J. Percy
Hanley, Wesleyan Road, 10.45, Rev. J. R. Tonge
Harrogate, Free Christian Church, South Terrace, 11, Rev. Dennison Hudson, 6.30, Mrs. Hilton Hudson
Hereford, Gaol Meeting, Bulpit Lane, 11 and 6, Supply
Heywood, Wellfield Road, 11, Rev. J. Maurice Hall
Huddersfield, Paradise Street, 2.30, Junior Church, 6, Rev. J. R. Tonge
Hull, Park Street Church (Unitarian), 6.30, Rev. Dennis Peers
Ipswich, Shelley Place, Unitarian Chapel, 6.30, Rev. T. M. Wooding
Kendal, New Meeting House, 10 and 6.30, Rev. Edgar W. Hill
Knutsford, Brook Street Chapel, 11 and 6.30, Rev. Arthur Smith
Lancaster, St. Nicholas Street Church, 6.30, Supply
Leeds, Mill Hill Chapel, City Square, 10.45 and 6.30, Rev. Bruce Gregory
Leicester, Newarkwood Road, 11, Junior Church, 6.30, Mr. C. V. Watson
Leicester, The Great Meeting, Race Road Street, 11 and 6.30, Rev. Leonard Mason
Lewes, Westgate Chapel, 11, Rev. Basil Venn
Lincoln, High Street, Unitarian Chapel, 6.30, Rev. H. W. Hawthorne
Liverpool, Ancient Chapel of Toxteth, 11 and 6.30, Dr. P. N. Thomas
Liverpool, Hope Free Church, 11, Rev. C. A. Piper
Liverpool, Renshaw Memorial Hall, Sunday, 6.30, Rev. J. Kate Mumford
Liverpool, Gateacre Chapel, 11, Rev. Stanley B. Byrom
Liverpool, Hamilton Road, Wavertree, 11, Sunday School, 6.30, Supply
Liverpool, Upper Street, 6.30, Rev. C. A. Piper
Liverpool, Ullet Road, 11 and 6.30, Rev. E. S. Street
Liverpool, Mill Street, Edgehill Road, 6, Rev. Walter M. Lewis
Liverpool, Blackburn Memorial and Stanhope Street Chapel, 6.30, Mr. John Wilson
Liverpool, Hunter Hills Road, 11, Rev. E. G. Lee
Liverpool, Hope Church, Hope Gardens Terrace, Notting Hill Gate, 11 and 6.30, Rev. Godfrey Ensor
Liverpool, Parish Gate, Upton Lane, 6.30, Rev. R. E. Greenland
Liverpool, Golden Green, Stony Lane, 11, Miss M. A. Gaunt, 6.30, Rev. K. C. Thompson
Liverpool, Mossley, New Central Pit Church, Chatham Place, 11, Mr. J. Wilson, 6.30, Mr. F. H. Hinson
Liverpool, Rosebery Hill, 11, Rev. Dennis P. Hale
Liverpool, Hillsborough Unitarian Church, 11, Rev. R. C. Thompson
Liverpool, Ullet Road, 11 and 6.30, Rev. T. E. Poulton
Liverpool, Edgehill, Upper Street, 6.30, Rev. A. V. Fox
Liverpool, Hillsborough Unitarian Church, Quiet Road, 11, Rev. A. V. Fox
Liverpool, Lowhurst Unitarian Church, High Street, 11, Mr. D. Sanders
Liverpool, Lowhurst, Low Bridge Road, Everton Green, 6.30, Rev. R. Taylor
Liverpool, Blundell Street Church, Bothwell Green, 6.30, Mr. D. Sanders
Liverpool, Hillsborough Church, Gateacre Brook, 11, Rev. Stanley M. Lewis
Liverpool, Wood Street Mission, Unitarian Church, 11.15, Children's Church, 6.30, Rev. F. Hankinson
London, Wandsworth Unitarian Church, East Hill, 11, Rev. Arthur Peacock (also 6.30, 1st Sunday in the month)
London, Welsh Unitarian Church at Highgate Hill Unitarian Church, 1st and 3rd Sundays, 6, Rev. T. L. Jones
London, Wood Green, Unity Church, Newlands Road, 6.30, Rev. E. G. Lee
Lytham St. Annes (Arnside), Chowbent Road, 11, Mr. K. Ellison
Macclesfield, King Edward Street, 10.45 and 6.30, Supply
Maidstone, Unitarian Church, Market Buildings, 6.30, Rev. Dennison Hudson
Manchester, Shudehill Unitarian Church, Church Lane, 6.30, Rev. Dayne C. Dun.
Manchester, Cross Street Chapel, 10.45 and 6.30, Dr. J. W. Hoyle
Manchester, Gorton, Brookfield Church, Hyde Road, 10.45 and 6.30, Rev. Maurice Jeffries
Manchester, Monton Church, Eccles, 10.45 and 6.30, Rev. W. Hill Worthington
Manchester, Pendleton Unitarian, Cross Lane, 6.30, Rev. T. W. Bennett
Manchester, Platt Chapel, Rusholme, 6.30, Mr. H. Beardsley
Manchester, Stockport Street Mission, 6.30, Rev. R. L. Horrocks
Manchester, Strand Chapel, Whitefield (January 11), 10.45 and 6.30, Rev. Stanley H. Knight
Manchester, Willesden Road, Charlton-cum-Hardy, 11, Mr. Philip M. Peters
Manchester, Wythenshawe, Unitarian Church, Brownley Road, Benchill, 6.30, Rev. John Gill
Mansfield, Old Meeting House, 10.45 and 6.30, Rev. Kenneth Sunderland
Marple, Unitarian Hall, 21 Stockport Road, 11 each Sunday
Mexborough, Free Christian Church, 6.30, Rev. E. A. Davies
Middleton, Old Road Chapel, 3.15, Rev. Dayne C. Dun.
Mirfield (Yorks.), Independent Academy, 6.30, Rev. C. G. Tregay
Newcastle-on-Tyne, The Church of the Divine Unity, Ellison Place, 11 and 6.30, Rev. James Stevens
New Church (Rossendale), Bethlehem Unitarian Church, 10.30 and 6, Rev. James Mather
Northampton, Kettering Road Church, 6.30, Mr. E. L. Smith
Norwich, Octagon Chapel, Colegate, 11, Rev. J. A. Kingdon
Nottingham, High Pavement Chapel, 10.45 and 6.30, Rev. C. Gordon Brash
Oldbury, Unitarian Church, Birmingham Street, 11 and 6.30, Rev. Harold A. Gore
Oldham, Lord Street Chapel, 10.45 and 6.30, Rev. T. E. Nuttall
Oxford, Manchester College Chapel, 11.30, Rev. H. L. Short
Padiham, Nazareth Unitarian Church, Knight Hill, 10.30 and 6, Rev. L. Hallsworth
Pass Lane Chapel, near Wigan, 11 and 6.30, Rev. Gwynneth L. Clarke
Plymouth, Unitarian Church, Notte Street, 11 and 6.30, Rev. R. H. Ramsey
Poole, Unitarian Church, Hill Street, 11, Junior Church, 6.30, Rev. J. W. Downer
Portsmouth, John Pounds Memorial Church, High Street, 11, Junior Church, 6.30, Mr. J. B. Symons
Preston, Unitarian Chapel, Church Street, 6.30, ——
Rawtenstall, Hevis, The Meeting House, 11, Rev. Francis Tebbs
Reddish Chapel, Nr. Stockport, Lancs., 3, Rev. R. L. Prestwood
Rochdale, Blackwater Street, 10.30 and 6, Rev. F. W. Bailey
Rotherham, Church of Our Father, 10.45 and 6.30, Rev. T. Poulton
Sale, Atkinson Road, 11, Rev. Jones Gill
Scarborough, Unitarian Church, Westborough, 6.30, Rev. G. W. Pattinson
Sheffield (Attercliffe), 6.30, No Service
Sheffield, Portwood Old Chapel, 11 and 6.30, Rev. J. Sykes
Sheffield, Unity Church, Crookesmoor Road, 11, Rev. E. D. Davies, 6.30, Rt. Hon. J. Chuter Ede
Shipston, Upper Chapel, 11 and 6.30, Rev. G. Stanley Warren
Shrewsbury, High Street, Unitarian, 11 and 6.30, Supply
Somerton, Old Meeting, Unitarian, High Street, 11 and 6.30, Rev. H. Wortham
Southampton, Church of the Saviour, London Road, 6.30, Mr. Eric Kay
Southend-on-Sea, Dunedin Road, 6.30, Mr. J. Hanson
Southport, Portland Street Church, 11 and 6.30, Rev. T. J. Jones
Spennymoor, Unitarian Church, St. Peter's Gate, 10.30 and 6.30, Rev. J. B. Bretherton
St. Helens, Corporation Street, 6.30, Mr. N. Treadway
Stockton-on-Tees, Wellington Street, 6.30, Rev. A. D. Wilson (also 11, 2nd Sunday in the month)
Stockport, Presbyterian Unitarian Chapel, 11, Rev. C. Bowyer
Swansea, Unitarian Church, High Street, 6.30, Supply (also 11, First Sunday in the month)
Swansea, Pentrefelin Free Christian Meeting House, 11, Supply
Taunton, Belvedere Hall Road, 10.45 and 6.30, Rev. F. B. Gosney
Taunton, Mary St. Chapel, 11, Rev. Wm. Millar
Tiverton, Old Meeting House, Angford Road, 6.30, Rev. G. Kenney
Todmorden, Unitarian Church, 10.45 and 6, Rev. Alec L. Fowler
Tonbridge, Unity Church, Shipbridge Road, 11 and 6.30, Rev. Charles Eaton
Tottenham, Compton Unitarian Church, 6, Rev. S. Sylvester
Wandsworth, Cabo Street, 10.30 and 6.30, Rev. Eric Wild
Warwick, Friends' House, Church Road (by permission), 7.30, Church Members
Wellingborough, Memorial Church, Mowsy Road, 11, Devotional Service, 6.30, Supply
Wigan, Unitarian Free Church, Stafford Street, 11, Rev. R. J. Wilkinson, 2.30, Sunday School
West Bromwich, Lodge Road, 11, Children's Church, 6.15, Rev. R. J. Wilkinson
West Kirby, Brookfield Gardens, 11, Rev. Maurice Jeffries (also 6.30, 2nd Sunday in the month)
Weston, Flowerdown, 2.30, Mr. E. E. Hutchins
Wrexham, Dean Row, 10.45, Rev. A. R. Dennison, Spen., 3, Rev. A. R. Dennison
York, St. Saviourgate Chapel, 6.30, Mr. S. Turner

The Sunday Unitarian Fellowship provides for those unable to attend a Unitarian Church. For information write to the Secretary, N.U.F., Essex Hall, 1-6 Essex Street, Strand, London, W.C.2

AUSTRALIA

Adelaide, Unitarian Christian Church, Brighton Rd., 11 and 7, Rev. Gwyn Griffith
Melbourne, Unitarian Church, Collins-st (Nr. Elizabeth-st), Melbourne, C.2: Unitarian Hall

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Deaths

Glyn-Evans—On December 19, 1958, at his home, 137 Shakerley Lane, Tyldesley, Manchester, Rev. Evan Glyn-Evans, retired minister of Chowbent Unitarian Chapel, dearly loved husband of Gertrude. Service held at Chowbent Chapel, prior to cremation at Overdale Crematorium.

Hall—On December 18, at Dunham Road Parsonage, Altrincham, aged 85, the Rev. Alfred Hall, M.A., D.D., ex-President of the General Assembly and the I.A.R.F.

THE INQUIRER

All letters and communications for the Editor must reach the Office not later than Monday morning for the publication the same week. All communications must be accompanied by the name and address of the sender.

Subscription Rates: £1 3s. 10d. per annum (post free).

Those having any difficulty in obtaining copies of the paper should communicate direct with the publisher.

Address: 14 Gordon Square, London, W.C.1.
TEL.: EUS. 7594 Editorial: EUS. 2412

Marriage

Preston—Rymer—Alan Kerry, eldest son of Mr. and Mrs. Alan H. Preston, of Houston, Texas, U.S.A., to Ann Wendy, youngest daughter of Mr. and Mrs. Donovan W. Rymer, of 214 Marlborough Avenue, Hull, at the Unitarian Church, Austin, Texas, U.S.A., on November 22, 1958.

Channing School Foundation Scholarship Examination, 1959

for both boarders and day girls, will be held on February 5-6 next. The scholarships are open to girls born between September 1, 1945, and August 31, 1948. Full particulars from the Bursar, Channing School, Highgate, London.

Ilford Unitarian Christian Church

50th ANNIVERSARY

SATURDAY, JANUARY 3

Service at 3 p.m. — Preacher: Rev. H. Stewart Carter

Tea at 4 p.m., followed by a meeting. Speaker: Rev. H. Lismer Short. Chairman: Rev. Walter M. Long.

Cordial invitation extended to all

A College Sunday

Knutsford: Among several interesting and worthwhile activities of late has been the inauguration of a "College Sunday" in support of the work of the Unitarian College, Manchester. The evening service, appropriately enough, was conducted by the Principal who outlined the aims and objects of the College to a fairly representative congregation, many of whom expressed their gratitude for the helpful information Mr. Kenworthy was able to give. Each year this special service will be observed with, it is hoped, a student conducting it and the offertory being donated to College funds.

At the beginning of December the members of the Women's League celebrated the 25th Birthday of the founding of their Branch by Mrs. W. Whittaker, the wife of the then Minister from 1930-43, the Rev. William Whittaker. From Mrs. Whittaker had come a delightful letter of greetings which was read out by the present Minister's wife, Mrs. Albert Smith. Over 40 members were present. Included in the proceedings was the direct handing to the Chapel Treasurer the sum of £32 by several members of the League who had participated in the "Talent Scheme" of making pounds out of a given shilling in various ways, e.g., through producing and selling home-made cakes, jams, pincushions, etc., a scheme which for the last two years has been most successful. The celebration was a happy, successful and encouraging evening for all concerned.

Over £700

Dob Lane Chapel, Failsworth, Manchester, raised over £700 at the Sale of Work, held on November 22. It was opened by that indefatigable president of the General Assembly, the Rt. Hon. Chuter Ede. Few presidents could have done more for the general cause than Mr. Ede. The congregation at Dob Lane are justifiably proud of what they have done. Their Sales of Work are held every other year but, nonetheless, over £700 is a lot of money.

Elizabeth Ellen Hall

The congregation at Boston has suffered a great loss by the death, at the age of 83 years, of Miss Elizabeth Ellen Hall, a retired school teacher, the sister of Miss Alice Hall and the Rev. Dr. Alfred Hall. She was a most loyal member of Spain Lane Unitarian Chapel from her younger days onwards, and about 30 years ago, at a period when there was no settled minister, she and her sister frequently conducted the services. With other devotions she gave herself to the work of the Women's League, being secretary of the Boston branch from its beginning over 20 years ago until failing sight compelled her to lay down that office only about a year ago. It would be difficult to tell the tale in its fullness of all her activities in connection with Spain Lane, which she maintained with an amazing vigour as long as ever she could. It was a great thing to her, who had been such a great worker, when she was informed that she would be almost blind for the rest of her days, but she bravely accepted her lot. During recent months she was burdened also by the care of her sister, who became sorely afflicted, and she strove to do all she could, despite her own limitations, for the one she loved so dearly. The crisis appeared upon her was great at her advanced age, and it was inevitable that the end of her sufferings should come. Her body was cremated at Grimsby on December 15 after a service held at Spain Lane Chapel, the Rev. H. Hall officiating.

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